# NEW-YORK CHRISTIAN MESSENGER,

## AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV. SATURDAY, FEBRUARY 21, 1835. NO. 17.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

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*TERMS*—Two dollars per ann. in advance, or $2,50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."


### ACQUAINTANCE WITH GOD.

In a former essay, a hint was thrown out, that at a future period, the means by which an acquaintance with God might be brought about, or formed, would be noticed, and particularly pointed out. In accordance with the suggestion now referred to, I shall proceed to a further illustration of the subject.

The first medium we shall notice, through which we can become acquainted with God, is his works in creation around us.

Let it not be thought, that we can by searching find out the Almighty to perfection. We are only a part of the vast creation, and cannot fully comprehend ourselves; and no one can comprehend, or fully understand all things in nature. How then can we reasonably expect to fathom the unfathomable Deity, who has formed these wonders, which the eye beholds and the ear hears?

An acquaintance with God, as we become acquainted with our fellows, is not essential to our peace. Suppose we could take the sun, that glorious orb of day, from the firmament, and subject it to a chemical process, and discover of what particles it is composed, and then replace it again in the heavens; think you that we could see any better than before? or realize any more light or heat? certainly not. So if we could satisfy our most idle curiosity, in relation to the substance, and mode of Deity's existence, we should love him no better, and be no more disposed to keep his commands. But though we cannot fully know the Creator, nor see him face to face, yet we can become acquainted with him by contemplating his works. We all are in a measure acquainted with the father of this country, the bare mention of whose name awakens sensations of no ordinary nature in our bosoms, yet we have never seen George Washington! How then do we know him? Ans. By his works.

Creation declares the existence and perfections of God. 'The invisible things of him from the foundation of the world are clearly seen, being understood by the things which are made even his eternal power and Godhead.' Such was the emphatic language of Paul. David, the sweet singer of Israel, said—'The heavens declare the glory of God, the firmament showeth forth his handy works; day unto day uttereth speech, and night unto night showeth knowledge.'

At another time, when contemplating the heavens with all their beauty—the sun with all its splendor—reflecting light and heat upon the earth causing all nature to be cheerful and glad—the moon, with paler rays, dispersing the darkness of night—the thousands and tens of thousands of brilliant orbs which bestud the sky, silently proclaiming the existence, and praising their Maker, he gave utterance to his conceptions in the following words, which for beauty, sublimity and grandeur, cannot be excelled by mortal man. 'When I consider thy heavens, which are the work of thy finger, the sun and the moon which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?'

How beautifully is this, and the passage previously quoted, versified by the poet Addison—

> The spacious firmament on high,
> With all the blue ethereal sky,
> And spangled heavens (a shining frame!)
> Their great Original proclaim;
> The unwearied sun from day to day
> Doth his Creator's power display,
> And publishes to every land
> The work of an Almighty hand.
>
> Soon as the evening shades prevail,
> The moon takes up the wondrous tale,
> And nightly to the listening earth
> Repeats the story of her birth;
> While all the stars that round her burn
> And all the planets in their turn,
> Confirm the tidings as they roll,
> And spread the truth from pole to pole.
>
> What though in solemn silence, all
> Move round this dark terrestial ball;
> What though no real voice nor sound
> Amid the radiant orbs be found;
> In reason's ear they all rejoice,
> And utter forth a glorious voice,
> For ever singing as they shine,
> 'The hand that made us is divine.'

We may become acquainted with the wisdom of God, by contemplating the workmanship of the heavens, every part of which exhibits skill.

The power of the Creator may be partially seen, by the mightiness of his works. By his Almighty fiat, the world, with all its variety and beauty, was produced from chaos; light succeeded darkness; the sun was placed in the firmament; he spake, and it was done, he commanded and it stood fast.

Look over this mighty world, which we inhabit. Wide and extended, yet small when compared with many other planets. We behold it performing a revolution on its own axis once in twenty four hours, and around the sun once in a year; what but almighty power can produce this? Besides, numerous other planets, more so than man with all his boasted skill can number, proceeding with the same regularity in their own orbit, day by day, and year by year! O, wonder of wonders. Surely the poet was right who said—'An undevout astronomer is mad.'

Would you contemplate the goodness of God, see the abundance with which he fills creation. An abundance is brought forth for the supply of all wants. From the noble creature man, down to the meanest reptile or worm which grovels in the dust, all partake of this unbounded goodness.

With his mercy we may become acquainted, by noticing the pleasing fact, that this goodness is not withheld even from the 'unkind, and the unthankful,' In all this, the unbounded love of God is fully manifest. Indeed

> 'Were the whole ocean filled with ink,
> And all the earth a parchment made,
> And every stick thereon a quill,
> And every man a scribe by trade,
> To write the love of God to man
> Would drain the ocean dry,
> Nor would the scroll contain the whole.
> Though stretched from sky to sky.'

Yes, language fails to express the goodness, glory and beauty of our Creator. We may view creation's beauties o'er, and better conceive of the goodness and love of God, than my feeble language can paint. Let me beseech you then, kind reader, to look through nature up to nature's God, and love, praise and adore him.

II. The second system of means furnished us for becoming acquainted with God is the Holy Bible. This makes up every deficiency. Its testimony corresponds with the voice of nature, as may be seen by noticing the passages before quoted. The Bible responds to the voice of nature in these emphatic words—"The Lord is good unto all." 'Great are his words and beauty.'

No one can become familiar with the Scriptures, without having an accurate conception of him, whose wonders and love are therein exhibited.

By consulting them, we may become acquainted with the following things in relation to God.

1st. 'He is the Father of us all.' 'Have we not all one father? Hath not one God created us? We are all his children.'—'We are the offspring of God.'

2d. He is our friend and loves us with a father's love. 'Greater love hath no man than this, in that he will lay down his life for his friend, but God commendeth his love toward us, in that while we were yet sinners, Christ died for us.'

The extent of human love is, a man will give his own life for his friend; but God so loved us, that he gave his Son to die for us, even while we were enemies.

3d. His kindness, love and mercy are everlasting; they never change. He is without variableness or the shadow of turning. Reader, believe what has been said concerning the Deity, and you will be at peace, and good will come unto you; but the moment you have any question arise in your mind as to the permanency of these things, your peace and goodness will flee away, and will not return until you become so fully acquainted with him as to believe that every thing respecting him is as unchangeable as his being—and that he can as well cease to be God, or cease to exist, as to cease to be good and kind.

III. We become the more perfectly acquainted with God by noticing the figures or similitudes under which he is shadowed forth in the sacred volume. He is our sun. The Lord God is a sun and shield. As the morning sun chases away the darkness and gloominess of night, so

God my sun removes the darkness of mental night—

> He clears the darkest sky,
> And gives us day for night,
> Makes drops of sacred sorrow rise
> To rivers of delight.

As a shield, he protects and defends us by day and by night, when we sleep and when we wake. At all times, underneath and around us, are his everlasting arms.

Again; He is a shepherd. 'The Lord,' says the prophet, 'shall feed his flock as a shepherd. He shall gather the lambs in his bosom, and carefully lead them.'

David says—'The Lord is my shepherd, I shall not want; he leadeth me into green pastures, beside the still waters, he prepareth a table before me in the presence of mine enemies; my cup runneth over.' As the good shepherd of the east went before his sheep, and provided for their wants, seeking out the fairest pastures, and the most wholesome limpid streams, so God goes before his people, and provides for their every want.

IV. We may become acquainted with God, by noticing the character of our Lord and Savior Jesus Christ. He is declared to be the brightness of the Father's glory, the express image of his person. His character can be set forth in no better language than the following, which proceeded from the lips of one of his apostles.

'Jesus of Nazareth went about doing good, healing all who were oppressed of the devil.'—His whole life may be regarded as a practical illustration of the character and disposition of the Most High.

Again. By consulting the words of Christ we may become acquainted with the purpose and will of God. For Christ came not to do his own will, but the will of him who sent him—'And this is the will of him who sent him, that of all he hath given him, he should lose nothing, but should raise it up again at the last day.' And the father hath given him power over all flesh, that he might give them eternal life.

Farther—To become more fully acquainted with the destination of our race, read these words of our Lord.

'In the resurrection, men are equal unto the angels, neither can they die any more, for they are the children of God, being the children of the resurrection.'

But I must close this essay. Time will not permit me to pursue this delightful subject any further. I will therefore conclude by noticing—

II. *The effects of knowing God.*—Peace and goodness flow to all who are acquainted with Jehovah. This sentiment is at variance with the doctrine of the schools. Some of the professed ministers of our master inculcate the idea, that a perfect knowledge of God will destroy all our peace and comfort. And that one of the greatest sources of misery to the sinners, in the future world, will be their knowing God. But we have not so learned of Christ, nor the bible; Neither does our experience testify in accordance with this exhibition.

Though I readily grant, that in case God is as horrid a being as the creeds and doctrines of men represent, the more ignorant we remain of his true character, the more peace we shall realize. But, as the subject is set forth in the sacred volume, and as we have contemplated it at this time, the more familiar we become with the Creator, the greater will be our consolation.

When ignorant, our vain imaginations are darkened, conjecture takes the place of knowledge, and the mind floats amid the vain speculations and idle chimeras of fallible mortals, and our poor souls are deprived of that peace which heaven has ordained for us.

As evidence of the truth of what I have now stated, let me refer the reader to the condition of myriads of our race, whose minds are wrung with sorrow; before whose mental vision float the tormenting speculations of men who labor under a bewildered imagination, who serve God in vain, teaching for doctrines the commandments of men.

Look at the poor deluded votaries of Mahomet, and also at those who bow down to stocks and stones! Behold mothers compelled to offer in sacrifice their own tender babes, to satiate the wrath, and render propitious their offended deities. And when you have contemplated these scenes of wretchedness, produced by ignorance of God, you will see the importance of possessing men of that knowledge of God which is eternal life. You will not then say with some—'No matter whether men know God or not.'

Those of you, gentle readers, who have been ignorant of the true character of God, but have come to a correct understanding of his character can appeal to your own experience in confirmation of the truth of what I say.

When I consider the great amount of misery in the world, occasioned by ignorance of God; and when I consider the peace and happiness which an acquaintance with him in the various respects now noticed produces, I imperceptibly and involuntarily exclaim—

O my God, how long shall thy children remain ignorant of their father and best friend, and consequently be deprived of peace and happiness, and be the subjects of ten thousand awful forebodings, which have their origin in ignorance, and a bewildered imagination.

O, send forth thy light and thy truth, and usher all thine offspring into liberty, even the glorious liberty of thy Son.—*Universalist and Ladies Repository.*

## HOPE OF THE GOSPEL.

'Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil.'

Hope is recognized in scripture, as one of three important things belonging to the christian. These are faith, hope, and charity—the greatest of which is charity. Hence it will be perceived, that hope does not hold the first place among christian graces; charity being superior. This is easily accounted for, when we consider that charity signifies love; a perfection justly admitted as the crowning excellence of every christian. But notwithstanding this, hope holds a conspicuous place in consequence of its service to mankind, and was considered of such value by the apostle, that he associated it with two graces of acknowledged excellence. Hope, then, we may safely conclude is something worthy of serious consideration.

With these views, we propose to examine the basis of hope, and present some of its excellencies as exemplified in its effects upon the possessors. It is not uncommon for people to use the word hope, to signify merely a desire, or wish founded upon no just expectation of its being satisfied. Such however, is an improper use of the word. Hope is the desire combined with an expectation of future good, founded upon a reasonable possibility of obtaining it.—Therefore genuine hope is the effect of faith; and it cannot exist where faith does not. For a full confirmation of this, we have only to appeal to a few words of the apostle, connected with those standing at the head of this article.—"For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that, by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil."

Here is clearly set forth the basis of the true christian's hope. The foundation thereof is certainly without the shadow of mutability. And in order to know the extent of it, which is very important it is only to know the extent of the promise on which it rests.

The oath of Jehovah, which we have already presented in relation to this subject, was made in confirmation of a promise delivered to Abraham, of which the apostle Paul speaks as follows. "For when God made promise to Abraham, because he could swear by none greater, he swear by himself, saying, surely blessing, I will bless thee, and multiplying, I will multiply thee." In Genesis, where this promise first appeared as communicated to Abraham, it reads "in thee and in thy seed shall all the nations of the earth be blessed." And it is this that the apostle Paul brings forward in his letter to the Hebrews and says of it, "which hope we have."

Thus we learn that the christian's hope of immortal bliss is in the immutable promise of God. Nor is this hope confined to himself, or to a selected few; but he rejoices that it embraces the vast family of intelligent creation. He discovers in the promise of his God the final blessedness of all mankind and their perfect holiness; and, therefore, it is truly a "good hope through grace."

We are fully sensible that what we have here described as being a christian's hope, would be spurned by a certain class of people, who claim exclusive privileges in this matter. We refer to the popular christian's of the day. It is quite common for them to speak of such, and such persons who have obtained a hope. In this manner, it is used to distinguish those who have been converted according to the spirit of limitarians. And it not unfrequently occurs that a hope of this kind is obtained in a very few moments. Yea, an eloquent preacher of endless ruin, often imparts many such in an instant.

With hopes like these we can have no fellowship. Their strength is in the arm of flesh, and they are no better than a spider's web. Nor can they yield any good to the possessor: for, at the best, they are fleeting, and embrace only themselves, and a selected few; and in defiance of all hope of this character, humanity will weep over the destruction of the remainder.

Not so with the christian's expansive hope. His was begotten through a lively faith, and therefore it is as firm as the rock of ages. And when the storms of mortal life arise—when the mighty flood of misfortune sweeps along and the waves of sore affliction and anguish seem ready to sink him in the depths of human woe, 'tis then that hope, like a mighty anchor cast deep in the waters of divine love, comes to his rescue; and enables him to out ride the storm. And when at last death approaches in its habiliments of gloom, it moves him not. His soul is safely anchored with a firm hope, and it brings no terrors to him. And as he resigns his spirit to the God who gave it, he enters quietly into the haven of eternal rest.—*Hartford Inquirer and Anchor.*

## REPETITION OF OBJECTIONS.

We were reading, a few days since a work of the late Bishop Horne, and fell suddenly on the following remarks, which reminded us immediately of the want of ingenuousness in the opponents of Universalism, at the present day. The Bishop was speaking of the unfairness of infidels in their manner of bringing forward objections to christianity. Hear him.

"Many and painful are the researches usually necessary to be made for settling points of this kind. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When

this is done, the same question shall be triumphantly asked again the next year, *as if nothing had ever been written upon the subject.* And as people in general for one reason or another, like short objections better than long answers, in this mode of disputation (if it can be styled such) the odds must ever be against us; and we must be content with those for our friends, who have honesty and erudition, candor and patience, to study both sides of the question."

It is true, at the present day, that "pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer." Universalists, however, have been generally disposed to answer these questions according to the ability they possess. But it is a little trying, if not vexatious, to have the same question put over and over again, after they have been faithfully and judiciously answered. Some person, for instance, writes to us to know how Universalists would explain the parable of the "Sheep and Goats," or the "Rich Man and Lazarus," or the "Sin against the Holy Ghost." We go on very patiently to give an answer; and yet perhaps, in two or three weeks, or months at the farthest, the same person, or some of his brethren, may put the same questions again. So says Bishop Horne. "When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written upon the subject." People in general have always been disposed to pay more attention to short objections, than to long answers, although it frequently requires a long answer to remove a short and flimsy objection. We enjoy, however, the same consolation hinted at by Bishop Horne—"we must be content with those for our friends, *who have honesty and erudition, candor and patience, to study both sides of the question.—Trumpet.*

### THE POWER OF TRUTH.

The Watchman gives a narrative of facts relative to the conversion of a family in Vermont, which runs essentially in this wise: In one of the towns in that State there lived a man who, being early instructed in the principles of Calvinism, was wont very habitually to attend the orthodox meeting—the only church in the place. As he increased in years, his faith in Calvinism also waxed stronger, till in due time, marrying a wife, they were received into church-membership. Being devoted to autodoxy, as soon as a vacancy occurred, he was promoted to the office of deacon. This office he sustained for some years, with credit.

It so happened upon a time, that a preacher of the manifold grace of God, in other words a Universalist clergyman, made an appointment to preach in the place of a Sunday evening. When the day came, this church-going pair were seasonably in their places waiting the message from their good old pastor. The old gentleman, however, was so affected by the fact that a Universalist had appointed to preach in the place, that soon after commencing his sermon, he closed up his sermon-book, and informed his people that as an heretic was a going to preach in the evening, he felt it his duty to spend the entire day in warning them against his pernicious errors. He did so. But the deacon's wife was, nevertheless, determined to gratify her curiosity to hear what this setter forth of strange doctrines could have to say for himself. The deacon remonstrated—the wife persisted. At length the husband yielded to the choice of his wife, and they both went to the evening Lecture. The good woman listened attentively; but the deacon, as in duty bound turned a deaf ear to all that was said; or rather, he determined not to believe a word of the discourse. As they returned to their house, the wife inquired of the deacon, how he liked the sermon? "Liked? Why it was abominable, every word of it." But what *fault* can you find? "Fault! Why, the villain said that the devil and hell would both be destroyed—that is fault *enough*, I think." But, my dear does not the *Bible* say so too? Taking the Scriptures she read—"that he might destroy death, and him that hath the power of death, *that is, the Devil.*" Again,—"Oh death, I will be thy plague, Oh *hell*, I will be thy *destruction.*"—"What do you suppose I care for *all that*," exclaimed the deacon: "you destroy the devil and hell, and see how our religion would come out?—take these away, and what is there left to make mankind pious?—what could the ministers preach about?" But what shall be done, rejoined the wife, *the Bible certainly reads so*, and I cannot throw it away. Their argument ended in a mutual resolution to hear the stranger once more; and e'er another year had expired, they were both expelled for heresy.—*Intel.*

### ST. PAUL'S REVENGE.

Alexander the Coppersmith did me much evil; the Lord reward him according to his works. 2 Tim. iv, 14.

Some eminent critics render the last clause of this text thus: "The Lord will reward him according to his works," and thus make it simply a *prediction* of what will take place, in accordance with the doctrine uniformly taught in the New Testament, that the Lord will render to every man according to his works. Some, on the other hand, understand it to be a sort of malediction pronounced on Alexander, in which St. Paul expresses his wish that vengeance should overtake the coppersmith for the evil he had done him. Whether the first view of the text be correct or not, it does not follow that the latter sense is the only alternative. But even if it were, it does not appear that Paul was in the least disposed to take vengeance himself, on his enemy. He simply says, "The *Lord* reward him according to his works." He was perfectly willing to leave the matter in the hands of high Heaven for adjudication, the only proper tribunal where justice would infallibly be done. This determination of the apostle accords entirely with his instructions to his brethren. See Rom. xii, 19, 20. "Dearly beloved, aveng not yourselves: but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink," &c. O, how much more noble and Christian like is the disposition here manifest by Paul than that revengeful spirit that so often discovers itself in man, which unhesitatingly seeks for vengeance, and often involves the innocent in the sufferings which the guilty alone deserve! And notwithstanding the short-shightedness of man, and the impossibility of his being able to judge correctly of the extent of another persons guilt, how often does he seek to

"Snatch from God's hand the balance and the rod,
Rejudge his justice, be the God of God."

Reader, has any one injured thee, or done thee "much evil?" seek that revenge alone which the great apostle to the Gentiles sought—leave thy case to the righteous decision of Heaven, which can never be wrong. Justice, strict justice, will be done to thee in the end, and a more righteous retribution than thou couldst render will fall on the head of him who has intentionally and criminally done the evil.—*Magazine and Advocate.*

### ITEMS.

A subscriber at Canton, (Ypsilanti,) Michigan, in forwarding two new names for the Messenger, (for which he will accept our thanks,) remarks:—"This section of country is new, and we have a great many disadvantages to labor under at present. We have had no preacher of the word to clear the way—to break up the fallow ground, and cast in the seed, that there might be a plentiful harvest. But the dark clouds of partialism are fast breaking away, and liberal principles are taking deep root. In a short time we expect to have preaching in this place. God grant that it may be as seed sown on good ground, that it may spring up, and bring forth fruit in abundance."

A recent letter from Br. Moore, says that the cause continues prosperous in his section, (New-London, Norwich, Westerly, and vicinities.) Within a time past he has had very large audiences, in Norwich particularly; and has numerous calls upon him for labors in the region about him. We congratulate him and the friends generally there, on the success which appears to be crowning their exertions in the cause of truth and righteousness.

Br. Hillyer also favors us with pleasing intelligence. His meetings at North-Salem are increasing. Sunday the 1st inst. his congregation was larger than he ever had it before. Several new members have recently joined and more are ready. In Long-Ridge it is also prosperous.—Indeed from our acquaintance in each Society, we have no fears for their continued prosperity. God bless both pastor and people.

A letter from Br. N. Sawyer of Medina, states that a Church was organized at Shelby, Orleans co. on the 20th ult. Br. Hammond preaches to them occasionally.

PROSPECTUS
*Of the Second Volume of the*
**Southern Evangelist.**

L. F. W. ANDREWS, Editor.
WILLIS ATKINS & ALLEN FULLER, *Corresponding Editors*

As its name implies, this publication will continue to be the *Herald* of "good tidings to *all* people," especially to the people of the *Southern States.* It has already, we trust, been a winged messenger of joy and salvation to many, and we would rejoice, could it find its way into every corner of this Southern clime.

As heretofore the "Evangelist" will declare the scripture doctrine of the *final holiness* and consequent *felicity* of *every* son and daughter of Adam's race. It will proclaim the pleasing intelligence that God is a Being of *Love* and not of wrath, and that it is according to this *will, purpose, promise* and *oath* to bless all the families, nations and kindreds of the earth with an immortal inheritance of ineffable glory. It will testify concerning the final destruction of the Devil and all his works, the "finishing of sin," and the blessed consummation of all things, in and through the Son of the Highest, even Jesus of Nazareth. It will be the advocate of the unrestricted liberty of speech and of conscience, and the right of private judgment to all, in matters of religion, faith and duty.

It will also be the uncompromising foe of all ecclesiastical tyranny and misrule, oppose all "spiritual wickedness in high places," and wage a war of extermination against all those "creeds and confessions" of men, which cast dishonor upon the character of an All Wise and Merciful Creator, and which bring a blight and sorrow upon his moral creation. It will likewise advocate the practice of the moral duties of Christianity, and bear testimony to the important truth that the ways of vice are the ways of misery, pain and death; and exhort to the keeping of the commandments of our Heavenly Father from a sense of their present "great reward."

As heretofore, a portion of our columns shall be open for the free discussion of the various topics of Christian faith and duty—for Sermons and Essays on doctrinal and practical subjects, and for chaste prose and poetical miscellany.

Having secured the additional services of our faithful brother, Allen Fuller, of South Carolina, as a Corresponding Editor, we trust to make the second volume of the "Evangelist" every way worthy of the substantial patronage of every liberal man and every liberal Christian in the whole South. The co-operation of all such is therefore respectfully and earnestly solicited.

CONDITIONS.

The EVANGELIST will be published weekly, (if the patronage immediately pledged will justify the measure,) in folio form at $3 per annum, in advance, or 4 copies for $10, and so in proportion for a larger number. If sufficient patronage is not offered to justify a weekly publication the privilege is reserved of continuing it in its present form, monthly.

Letters to be addressed, *post paid*, to "L. F. W. ANDREWS, Montgomery, Alabama."

### THE KNICKERBOCKER.

We have been favored with the February No. of this Monthly Periodical. We have not had the opportunity of examining the pages of this work regularly, but from the favorable notices which it has from time to time received, and indeed from the many excellent extracts which we have seen from it, some of which we have published, it is evidently taking a deservedly high rank among the Literary Periodicals of the day. The Knickerbocker is published at 155 Broadway, in monthly Nos. of 80 pages each 8vo. at $5 per annum. It already numbers among its contributors, (as we perceive by a notice on its cover,) many of the most distinguished writers in America, as also some European writers.

From a hasty glance at the No. before us, and that is all our other avocations have allowed us, it appears to be filled with a variety of interesting matter for its class of publications. Among the lighter articles, we notice a humorous one, "A Tale of Wo and Weal," being the adventures of two mad-cap students in a stolen visit to Washington, (in defiance of their college rules and regulations.) Much as we may be disposed to mirth, however, under the immediate perusal of such sketches, we very much question their general utility. It is but a poor lesson to erring mortals, to make "impudence and stratagem" triumphant before them, and to render a hero successful through some mere "Tom and Jerry" trick Rather let him triumph through the all conquering power of virtue, and then may we safely calculate upon salutary impressions. Still the story is well told, and there is one passage in it which, to an American, will of itself almost redeem the whole from the objection we have just hinted at, in the compliment it pays to national feelings. The sentiment conveyed is admirable, and long may such feelings fervently glow in the breasts of our countrymen; for on them depend our religious as well as civil liberty.

The hero of the sketch had just started from Baltimore for Washington. He continues:

The monumental city [Baltimore] fades beautifully on the traveller's eye. The noble statue of the Savior of his Country [Washington monument] towers, a white and shining column, in the sky,—a pharos of liberty, sending the warm beams of Patriotism into every American heart. Its tall form dwindled over the brown landscape, to a slender shaft against a gay host of clouds, as we rolled toward the capitol.

How shall I describe the feelings which animate a young citizen of this great republic, as he approaches the place where the destinies of a confederacy of *nations*, are controlled and guided! Throned on a lofty hill, he sees the domes of the capitol colored by the sunbeam, and shining amid the striped and starry banners, that roll out, and rustle above them. A flood of historic associations pours upon his mind. He bethinks him of the surmounted perils of the past, and the unrecorded glory of the future, until his heart and his eyes are filled with emotion, and he rises with enthusiasm from his carriage-seat, and waving his hat on high, *hurrahs* for the land of the brave and the free!

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[The following reflections were communicated to the "Universalist and Ladies Repository." They were written by a young lady in Upper Canada, "a member of the Methodist Church, but who is nevertheless, a believer in the *fulness* of the blessing of the Gospel of Christ." How many there are in this professedly christian land, who would rejoice, in like manner, with joy unspeakable, could they be freed from the galling "yoke of bondage" imposed by the creeds of men.]

While meditating on the destiny of man, and seeing that every rational creature possesses a capacity susceptible of improvement, a mind which, by the power of divine grace, may be raised to everlasting felicity, I asked myself the question, Must some of these be doomed to eternal death? I did not at that time suffer so much intense anxiety for myself as I had previously, for considering myself then a believer in the Lord Jesus Christ, I could scarcely avoid embracing the promise, "Thou shalt be saved;" but my concern was chiefly for those whom I feared had not "tasted that the Lord is gracious." Must some of them, I inquired, who are strangers to that peace which flows from justification by faith, never enjoy the comforts of eternal life? Have I a brother, a sister, or an associate, from whom I must be eternally separated? Is there one of the human race whom I can resign to infinite sufferings? The sensations produced by these thoughts were painful indeed, and can be conceived by those only who have felt the bitter pangs of unbelief.—Sleep departed from me. I looked upon myself with astonishment, but was more amazed at the joy of some of my friends, and the apparent apathy of others, who like me believed that many must be forever shut out of heaven. I was ready to say, you are inconsistent. Do you know what you believe? I thought were I as sure that I shall be a partaker of the "inheritance of the saints in light," as I was that I then existed, the mere consideration that some of my fellow-creatures would never pe permitted to have a share in that inheritance, contained misery sufficient to damp—yes, to destroy all my joy. I cannot be resigned to this; and if such is the will of my Creator, then, I am unreconciled to God. My love, imperfect as it is, extends to every child of man; and my desires are too capacious to be satisfied with any thing less than their ultimate restoration to holiness and bliss. This question then presented itself to my mind, will Christ "see of the travail of his soul and be satisfied?" The word of God assures us he will, and if our Redeemer can be satisfied without the final salvation of every soul for whom he shed his blood, it is a mystery unrevealed to me—and so far above my comprehension, that I think I shall never fully understand it. I cannot better express my feelings at this time on this momentous subject, than in the language of Mr. S. Streeter: "The endless weal or wo of millions of our race, and the immortal honor or dishonor of our Master are involved, and we cannot see the one sink to hopeless ruin, and the other, to endless mortification of defeat, without a tear or an exertion. Our blessed Lord will be wreathed with glory, or covered with shame, as the plan of the world's salvation shall succeed or fail; and we cannot see the jewels plucked from his crown, without an effort to replace them, nor the honors of his cross dimmed and withering without an attempt to brighten and freshen them. No we cannot. Presumptuous or not presumtuous, criminal or not criminal, we cannot.

Firmly believing that Christ tasted death for every man, that he gave himself a ransom for all, to be testified in due time, I must think that "unto him shall the gathering of the people be," and that every creature will ultimately sing, "Worthy is the Lamb that was slain.—Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever." My heart rejoices in the free unmerited gift of God to man, the gift of eternal life, by Jesus Christ, "who died for our offences, and rose again for our justification." Now—I plainly see that all boasting is excluded by the law of faith. As "all have sinned and come short of the glory of God," they will be "justified freely by his grace through the redemption that is in Christ Jesus." "God hath concluded all in unbelief, that he might have mercy upon all." "O, the depth of the riches both of the wisdom and knowledge of God."

I suspect I shall incur the displeasure of some of my friends. My name may be cast out as evil by many whom I love; but if am persecuted by them for faith in the promises of God, I hope I can pray in the words of our heavenly Master: "Father forgive them, for they know not what they do." He who "tempers the wind to the shorn lamb" is my protector and my shield, and "though he causes grief, yet will he have compassion according to the multitude of his tender mercies."

> I bring those griefs before His throne
> Which shun the world's unpitying eye;
> I fly for help to God alone,
> Nor ask for human sympathy.

I will not fear while I can "give an answer to every one that asketh a reason of the hope that is in me." This hope is an anchor to the soul, both sure and steadfast; and I think that neither the censure nor applause of mortals can induce me to be "entangled again with the yoke of bondage," from which I believe I am happily freed.

### THE FAITHFUL MINISTER.

While the heart of a minister is right with God, while he maintains constant communion with the Father of Spirits, and can appeal to Him for the simplicity of his intentions, while he lives by faith on the Son of God, and relies on him implicitly for pardon, and grace, and strength—he has within him a source of comfort which can never fail, and "has meat to eat that the world knows not of." Amid all the discouragements which he has to encounter in the exercise of his office, and amid all that unmerited reproach with which an unthinking and misjudging world so often harasses the servants of Jesus, he has within himself an antidote to every trouble, a sanctuary to which he can always retreat, and where he meets with peace, and comfort, and joy. From the scene around he can lift his eye to a Father in heaven, who knows and loves him; and, whatever misconstruction may be put upon his doctrine or his conduct, he can look to him and say, "Behold, my witness is in heaven, and my record is on high." This spirit sustains and enlivens him amid the unseen labors of his office, cheers and gladdens his studious hours, and sheds on all his engagements and pursuits the savor of life and immortal joy. It guides him in every inquiry, and often prevents him from being seduced from truth by the attractions of novelty or the charms of genius. When he ascends his place in the sanctuary, it imparts a serenity to his aspect, and casts a sacred unction over all his ministrations, which even the careless are compelled to reverence, and by which the faithful are edified and comforted. Amid those sad visitations with which the providence of his Master so often afflicts and proves him, even in the hour when his dearest comforts are removed, and when the strongest attachments are dissolved and broken, he is enabled in patience to possess his soul, and experiences a tranquility which the world can neither give nor take away. And when the last hour arrives, that hour in which the veil is taken from every mortal joy, and when every sublunary object stands forth in its native character, when the honors of science, and the attractions of fame, and the charms of wealth, shrink to insignificance and seem hastening to oblivion, it is then that the pious and faithful servant of Jesus experiences the full and final value of that better part which he has chosen. He looks back on a life devoted to the service of his God and Savior, and forward to an eternity of holiness and joy. Beatific visions burst upon his soul; while the voice of his Master seems to fall on his enraptured ear, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." "Amen," is the reply that hangs upon the last pulse of his heart, "Amen, even so come, Lord Jesus!" "Mark the perfect man, and behold the upright, for the latter end of that man is peace."—*Johnston's Sermons.*

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People never speak ill of themselves except when they believe that they shall be contradicted.

MESSENGER & UNIVERSALIST.

SATURDAY, FEBRUARY 21, 1835.

### ORCHARD-ST. CHURCH.

Subject for next Sabbath (to morrow) evening, *Parable of the Wheat and Tares.* Matt. xiii, 24—30.

### BR. A. C. THOMAS

Will preach in the Orchard-st. Church, in the morning, and in the Greenwich Church in the afternoon and evening of Sunday, Feb. 22, (to morrow.) He will also deliver a Lecture in the Orchard-st. Church on Monday evening, 23d.

### BR. C. F. LE FEVRE.

Will preach in Philadelphia, Sunday 22d inst. (to-morrow) on exchange with Br. Thomas. It is expected he will deliver an Address before the Young Men's Universalist Institute. Notice will be given from the Desks.

### LECTURES *AGAINST* UNIVERSALISM.

Rev. J. J. Slocum, of the Presbyterian Church, will commence a series of Discourses, *on the difficulties of Universalism,* (comprising 4 or 5 Lectures,) in the Orchard-st. (Universalist) Church, on TUESDAY EVENING next, 24th inst. It is expected they will be continued each successive evening until through. Services will commence at 7 o'clock precisely, and it is particularly desired that the audience may be seated as far as possible by that time, to prevent interruption in the services. We presume there will be no occasion for urging Universalists to be present.

### DR. ELY AND HIS FRIENDS.

We cut the following article from a late No. of the Philadelphian. As it will probably interest our readers, and as there are some things in it which deserve a public notice we must give it a place in the columns of the Messenger.

**Reply to several sage Advisers.**

We have frequently received communications advising us to urge the more frequent opening of Presbyterian Churches on Sabbath and other evenings; especially because the theatres are open nearly every evening; and because young people are running away to the Universalist meetings.

We answer, that most of the Presbyterian Churches have public lectures on Wednesday evening, and prayer meetings on Friday evening: that the Session Room of the First Church is open every Thursday evening for a sermon; and that one or more of the Evangelical churches is open on Sabbath evenings in the northern and southern, eastern and western sections of our city. We suspect these *anxious informers* really wish us by publishing their notes to advertise meetings and amusements which they prefer to the service of God. All who are willing to attend church, can easily hear some gospel sermon every evening in the week, besides two on the Sabbath.

Our city abounds with people, we know, who will attend the theatre whenever they can command the means, who might attend church without charge, but have no disposition to hear of heaven or prepare for it. If ten of our churches were open every night in the week you could not hire these lovers of sinful pleasures more than lovers of God to attend any of them.

We have another set of correspondents who are *pestering* us with back handed notes about our Universalist Controversy, and begging us not to compliment the talents of Mr. Thomas any more, but to use him with more severity.

Now we reply, that we write nothing but what we believe; and that we started in the discussion with Mr. Thomas with full purpose of soul not to waste time and paper in attacking or defending persons. If we should flourish our satirical weapons and scarify each others faces, it would do nothing to convince his or our readers, that some of the human family are in imminent danger of an endless hell. We intend, if practicable, to part with him, as we met him, without one unkind feeling; and with a desire to do him good. We deem his errors the most dangerous, short of blank Atheism or the worst form of Deism, which are prevalent; but still, he is a man—a man of whose moral character we know no evil; a gentleman in all his controversy with us, notwithstanding the most absurd pervers ons of scripture in which we think he abounds; and a fellow sinner whom we should most heartily rejoice to see converted into a good minister of Jesus Christ.

Others tell us, that from the representations of Mr. Thomas some good women are seriously distressed at the rumors that we are going over to the Universalists. Others again think that the cause of truth will suffer if we do not write as long letters as Mr. Thomas and attempt minute replies to all his perversions. We answer that one good coal is sufficient to burn up a basket full of shavings. It is quite as well to leave them all in a blaze together as to pass them individually through a lamp.

Were we to attack and fight in detail all of the expositions of Mr. Thomas which we deem whimsical or absurd we should have no time for presenting the plain, scriptural arguments which ought to convince every man who believes in the Bible, that some shall, after the general resurrection and final judgment, go away into everlasting punishment.

Others again are distressed that the papers and persons friendly to Universalism proclaim VICTORY in favor of Mr. Thomas. That was to have been expected from the beginning.

As for those who espouse the cause which we advocate, they are so confident of its intrinsic excellence and in the plain and positive assertions of the Bible, that they fear nothing for the truth; and hardly deem it necessary to look for the issue of the present controversy; or offer one cheering word for THE EDITOR.

We should do wrong to suppress the expression of our pleasure at the information here incidentally furnished us that in Philadelphia, "*the young people are running away to the Universalist meeting.*" God grant that they may continue to run, until theatres shall become vacant, and a whole generation shall be acquainted with the holy and amiable character of Jehovah, and learn to love and obey him. We can assure Dr. Ely and his friends, that theatres and Presbyterian Churches have equal reason to fear the consequences of "young people running away to the Universalist meetings."

We regret however to see Dr. Ely become so extremely suspicious. "We suspect," says he, "these *anxious informers* really wish us by publishing their notes to advertise meetings and amusements which they prefer to the service of God." Now this is probably not only ungenerous, but betrays an ignorance of the genuine spirit of Presbyterianism. And we can hardly avoid using the language of our Savior to Nicodemus, "Art thou a master of Israel, and knowest not these things?"

But Dr. Ely, we are sorry to find, is *pestered* "with back handed notes about his Universalist controversy, and begging him not to compliment the talents of Mr. Thomas any more, but to use him with more severity." Now did he not know from the beginning that he was entering upon a task that is regarded by his denomination as *unprofitable?* Did he not know that to treat a Universalist with even the common civilities of life, is to expose one's self to suspicions and censure? And had he not every reason to expect being *pestered* contiuually in the manner of which he here complains? We have seen but little more than half the years which have passed over Dr. Ely's head, and yet we could have instructed him fully on this point.

We sincerely hope the Dr. will not receive the advice of his officious friends and make use of greater *severity.* With respect to personalities, they are out of place in every controversy but that of blackguards, and we are quite certain that both Dr. Ely and Br. Thomas are too much the gentleman to indulge in such meanness. With respect to an expression of opinion concerning what may be thought erroneous, we should hope that no professed christian would require any thing more severe than Dr. Ely has repeatedly said. Even in the article before us we have so severe a judgment as this, "We deem his [Mr. Thomas'] errors the most dangerous, short of blank Atheism or the worst form of Deism, which are prevalent." If Dr. Ely means that Universalism is dangerous to Presbyterianism, he is undoubtedly in the right, as time will abundantly show—as dangerous as truth can be to error—and as much more dangerous than Atheism or Deism as the word of God is more potent than the dreams of philosophy or the ravings of a madman. But if he means that it is dangerous to the moral interests and spiritual well-being of the human race, the declaration might seem to require some proof. And we would suggest for his serious consideration whether those sentiments are not still more dangerous which rob God of his paternal character and would fill the universe with never ending sin and unspeakable suffering. It may appear perhaps an obvious reflection that the more dangerous a sentiment may be the more easily it can be exposed and refuted. We would therefore exhort Dr. Ely to address himself with renewed zeal to his task.

The good women so severely distressed by rumors that Dr. Ely is going over to Universalism deserve our sympathy. We live in the confident expectation of yet seeing "a great company of the priests obedient to the faith." Even now, scarcely a month passes in which the scales do not fall from some one's eyes. But human nature is in all ages the same, and hence we are disposed to believe that it is even at this present time as it was in the days of our Savior, wherein St. John tells us that "among the chief rulers also many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue. *For they loved the praise of men more than the praise of God.*" Mothers in Israel! could you really be distressed if Dr. Ely and others like him, should, from a prayerful study of the Scriptures, be convinced that Universalism is the truth of Revelation? We know you could not. "Let not yout hearts be troubled," then, even if they should be willing "both to labor and suffer reproach, because they *trusted in the living God who is the Savior of all men.*" It would not make yourselves either worse or more unhappy could you be brought to believe, nothing doubting, that "the Father sent the Son to be the Savior of *the world.*

We congratulate Dr. Ely on his pleasing prospect of burning up with one coal "a whole basket full of shavings." Let him beware however that he does not make use of "*strange fire*" in this holy work. And besides, it might be well for him to show his friends a little blaze. Let him remember in this sacrifice the Priests of Baal.

But alas! while Dr. Ely is thus in his own opinion burning up the shavings of Br. Thomas, it is more than suspected from the numerous distresses of the Dr.'s friends, that they have little hope of his burning any thing but shavings! The beautiful structure that is gradually rising under his opponent's hands seems to stand uninjured, while the Dr. is laboriously engaged in removing whatever might impede or mar the work.

Some of Dr. Ely's correspondents are distressed that the papers and persons friendly to Universalism proclaim VICTORY in favor of Br. Thomas. "That," says he, "was to have been expected from the beginning." If it was, Universalist papers at least have not been unfair. Let facts speak. In all of our papers the controversy has been noticed; in about half of them it has been published entire, and these are the only ones that are at all liable to the charge of proclaiming victory for Br. Thomas. Now we trust that after having published both sides of the controversy for a whole year, the expression of an opinion concerning the argument will not be deemed a very heinous crime; and particularly, while their readers have all the data upon which that opinion was founded directly before them. But what, let us ask, has been the conduct of Limitarian periodicals? So far as our knowledge extends *not a single Limitarian paper in the world has even noticed the existence of the controversy!* We can hardly suppress a smile, therefore, when Dr. Ely uses such language as the following:

"As for those who espouse the cause which we advocate they are so confident of its intrinsic excellence, and in the plain and positive assertions of the Bible, that they fear nothing for the truth, and hardly deem it necessary to look for the issue of the present controversy; or to offer one cheering word for the editor."

Confident of the intrinsic excellence of the cause of immortal sin and suffering! Now we hope Dr Ely will not be offended if we tell him plainly it is not *confidence* in his friends but *fear,* through which they keep silence! And the back handed notes by which they are continually *pestering* him, should have suggested this melancholy truth before. We repeat it, the advocates of the doctrine of endless misery are AFRAID of *controversy* and *examination.* They dread

it as destructive of all their plans. Here and there we acknowledge, "like angels visits," there is an honorable exception. Dr. Ely is one of them. But there are not *three* other men of his talents and standing in the Limitarian denominations in the Union who dare do what Dr.Ely has nobly done. They know enough of Universalism to dread it; they know enough to misrepresent it, but they *dare not* oppose it in a fair, manly and honorable manner. They would gladly draw Dr. Ely from the controversy—they would have his paper closed against Br. Thomas's letters—they would, if possible, have nothing said against Universalism, where there was a possibility of reply or correction.

In conclusion of these protracted remarks, we will take the opportunity of thanking Dr. Ely for the praiseworthy example he has set before his brethen, and the convincing evidences he has furnished of his integrity. Truth has nothing to fear from examination. S.

### ZOOLOGICAL INSTITUTE.

***Fire Department Fund Benefit.***

The proprietors of this establishment, very generously appropriated the receipts of last Monday, 16th inst. to the Fire Department Fund. This fund is for the relief of poor widows and orphans of Firemen, and the proprietors of the Institute deserve much credit for their liberality in contributing to it. The day proved to be most unfavorable, as tedious to pass out, perhaps, as any we have had this winter, but notwithstanding, it was very well attended through the day and evening. From some delay in returns, we have not been able to ascertain the amount the Fund will receive,but it is supposed to be from $600 to $800.

The Institute has continued thus far to be quite a popular place of resort, and we repeat what we have formerly stated, that it is well deserving of public patronage. P.

### WORTHY OF NOTICE.

We perceive by the Trumpet that a Universalist Conference was to be holden at Lyndeborough, N. H. on the 11th and 12th inst. *in the Baptist Meeting House.* We take pleasure in recording all such instances of liberality on the part of opposers, and we cannot but flatter onrselves that they are becoming more numerous. God grant that they may rapidly multiply on the right hand and on the left, until those bitter walls of separation now existing among professing christians, shall be done away forever. P.

### ANOTHER DISCUSSION.

It was stated in a recent No. of the Inquirer and Anchor that Br. Charles Woodhouse, of Lansingburgh, was to hold a Public Discussion on the Question, "Do the Holy Scriptures teach the doctrine of Universal Salvation and not endless misery?" with a Rev. Isaac Wescott, a Baptist clergyman of Stillwater, N. Y. It was to take place on the 10th inst. at Union Village Washington co. We have not learned the result. P.

### Re-print of Chambers' Journal.

We have before us Part 3, Vol. 2, of the re-print of "*Chambers' Edinburgh Journal.*" This work we should think was a valuable one among the rapidly increasing class of cheap periodicals now issuing from the American Press. It is re-published by R. J. Richards, 45 Ann-st. in parts of 32 pages, royal quarto, at 12 1-2 cents each, or it may be taken in weekly Nos. at 3 cents each payable on delivery. It is in small type, and comprises a great quantity of interesting matter, for the price. P.

### THE FAMILY MAGAZINE.

This work is probably generally known to our readers. Thirteen parts of 32 large Octavo pages each, constitute a volume, at $1,50 cts. per ann. in advance, or 12 1-2 cts, each, on delivery. The Magazine is extensively embellished with wood Engravings illustrative of various subjects treated of in the work.—From the few Nos. that we have seen we should think it a useful and interesting family periodical. P.

*** Our brethren of the "Herald of Truth," must be aware that the Philadelphia Correspondence is original in the Philadelphian and Messenger and the fact of its being in a "series of letters," does not destroy the *right* to regular credit. And neither does the simple announcement of its origin, at the *commencement*, or *close* of it, render exact justice. Suppose it continues a year, (and this has already extended beyond that,) and what justice can be rendered by a credit at the *beginning* or *end?* But Br. Chase says he copies it from the "Trumpet." Does this absolve him from the obligation to credit it, (regularly) to the Philadelphian and Messenger? We see not how it can. And besides, if he copies *fully* from the Trumpet, he must copy the credit also, for the "Trumpet" generally pays the most scrupulous regard to this particular, in all cases. This we are gratified in witnessing in any paper. Indeed, we feel that there is scarcely any particular in the conducting of a publication which should be attended to more faithfully than this. We may with just the same propriety take the *language* of another, and appropriate it as our own, as to copy articles from another publication to our own without due credit. There is not one particle of difference in the principle. If there is merit enough in an article to render it worth copying, it is worth a credit, and the medium through which it was first given to the public is entitled to that credit, and should in justice have it under any and all circumstances. This is important for *two* reasons, at least. First. as a measure of justice to the paper first publishing, and second, because it is many times of some importance to know the source of articles, and sometimes quite difficult determining thereon, when they have long been wandering about fatherless in this way.

We do not make these last remarks in reference to the Herald, particularly, but as general observations in the case. There is too much carelessness on this score, and the evil ought to be corrected. We wish every publication would take a decided stand in regard to it. It can certainly do no injury, and will lead all of us to more care, and we shall soon find that it is just as easy to do *right* in this matter, as *wrong*. Let a compositor, in all cases, be instructed to credit his articles, and he would be no more likely to omit the credit, than the selection itself. We shall complain of no one who reminds us of our neglect here.

Are we regarded too *sensitive* on this subject? We reply by asking, Are we *unjust* in it? Brethren, judge ye. P.

Original.

### OUR BELIEF—No. 6.

Have we not all one Father? hath not one God created us? Mal. xi, 10.

We believe that, notwithstanding the great diversity of character that obtains among mankind, we are all the *offspring* of one common Parent. Every man is bound to "the Father of the spirits of all flesh" by the strong and *indissoluble ties of spiritual relationship.* The natural relationship which subsists between the Creator and man, cannot be created or destroyed at pleasure, by the latter. Neither our obedience nor our disobedience has any thing to do with constituting us the *actual* children of the Living God. And although *in character*, we may be "children of the devil," "children of wrath," and "children of perdition;" yet, in *reality* we are all the offspring of that Being who created us, and who is the Father of us all.

If, in our natural state, there existed no spiritual relationship between the Creator and ourselves, it appears to us that we should be no more the subjects of God's moral government than the brutes of the field, until after having been adopted into his family: and that if we were afterwards to lose this adopted relationship we should be entirely absolved from all allegiance to him. To suppose that we are *not* God's children at one time, and that we *are* his children at another time, is to suppose that men become allied to the Divinity by a relation that is the mere creature of circumstances. A relationship that can be created by faith and obedience, or destroyed by unbelief and disobedience, is not half so strong and enduring as that which naturally subsists between an earthly father and his offspring.

If it is conceded that all human beings are the real children of God until they are guilty of actual transgression, then it follows that we may be the children of God without the exercise of either faith, repentance or obedience. And if we do not *become* God's children by our own doings, it seems quite illogical to suppose that, by our own doings we can cease to be his children. The truth is, God stands to all men in the relation of a Father. *Sinners* are instructed by Jesus to call him Father. And no argument is needed to prove that the *righteous* are his children.

The Son of God, in addressing himself to a multitude composed of various characters, says, Matt. xxiii, 9, "*For one is your Father, which is in heaven.*" And the passage that heads this article is corroborative proof of the same truth, so pleasing to the philanthropic heart. It was addressed, not to the righteous, but to those who "dealt treacherously with their brethern," for the purpose of inducing them no longer to continue the vile practice. Being brethren of one common family, it behooves us to "bear one another's burdens, and so fulfil the law of Christ." A. M.

New-London, Ct.

FOR THE MESSENGER AND UNIVERSAIST.

Messrs. EDITORS—By your permission I would through your columns make a few inquiries of Br. C. F. L. F. If I understand you correctly, dear sir, you limit rewards and punishments wholly to this life, and consider this our only state of retribution. I form this opinion of your views from an article which lately appeared in the Messenger (No. 10,) over your initials, and a sermon also of yours in No. 11, of the same paper. Now although I firmly believe in the final salvation of all men, yet I think the doctrine of rewards and punishments, even beyond this life, is taught in the Scriptures.

The doctrine of future rewards I think is taught in 1 Cor. ix, 24, 25. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an *incorruptible.*" Now I would seriously inquire of Br. C. F. L. F. if there is any crown or reward

for the christian in this life that may with propriety be called *incorruptible*, or not capable of corruption? If it be admitted, as I think it must be, that man can not obtain an incorruptible crown in this world, I ask, why St. Paul should *strive to obtain* a crown or reward, which does not exist, or which can never be *obtained by striving*, neither in this world nor the next?

Again I think the doctrine not only of future rewards, but of punishment also, is implied in 2 Cor. v, 8, 9, "We are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we *labor*, that, whether *present* or *absent* we may be *accepted* of him." Now I would again inquire, why St. Paul or any other christian should *labor* to be *accepted* of God, whether *present* or *absent*, if there is no danger, whether *present* or *absent*, of *not* being accepted of God?

By these inquiries I do not propose to discuss the doctrine of future rewards and punishments with Br. C. F. L. F. It would be folly in me to attempt to do justice to my side of the question. But as it may be possible that I am in an error, I would in a friendly manner make these inquiries, not only for my own information, but also for the information of some others who like myself are at present under the impression that the scriptures I have adduced, together with many other passages, establish the doctrine of future rewards and punishments. If Br. C. F. L. F. will through the columns of the Messenger convince me that the passages mentioned do not teach the aforementioned doctrine, and will satisfactorily answer my inquiries, I will without hesitation acknowledge my conviction. But if, on the contrary, he does not convince me, I may hereafter state my objections to his arguments, and perhaps make some further inquiries, but by no means attempt a labored discussion. S. R. S.

Stamford, Conn.

### Reply to S. R. S.

The opinion which S. R. S. has formed with respect to my religious faith is correct, though I have never been strenuous in enforcing the doctrine of endless misery. On leaving the Church in which I had been brought up and of which I was a minister, I adopted the sentiment of the *final* Restoration, still believing in a limited state of disciplinary correction after death. On farther reflection, however, and from the examination of different publications which controverted the question between the Restorationists and the Univeralists I was led by what I considered the *more weighty* arguments of the latter, to limit sin and suffering in this mortal state.—I have never labored the point of no future misery nor do I intend it. While the universal holiness and happiness of man is *eventually* secured, I have no subject of controversy, in the difference of opinion which may be found to exist as to the time *when*, and to the manner *how*, this desirable result is to be accomplished. Allowing my brethren of the Restorationist faith the indulgence of their peculiar views, I request the same privilege for myself.

I proceed to notice the texts in which S. R. S. conceives a future retribution taught. The first is found 1 Cor. ix, 24th and 25th verses. Here the appstle is comparing his labors and those of his fellow-workers in the gospel ministry, to the toils of those who contended in the Olympic games. These combatants in prospect of gaining "the mastery" subjected themselves to rigid abstinence, and the *prize* of all their privations and toil was a *corruptible* crown. This crown was nothing more than a wreath of laurel, olive or parsley, to bind the victors brow. This indeed was *corruptible*, for it began to *wither* as soon as torn from the tree or plucked from the earth. It was a short lived glory. But the labors in which the champions of the cross were engaged were of another character. They sought not the *fading* honors of the world, but that enduring honor which comes from God. I have no difficulty in conceiving that every faithful minister, and every philanthropist does obtain in the very nature of his efforts an *incorruptible* crown. The great philanthropist Howard bound an *incorruptible* crown of *imperishable* glory around his brows. Paul frequently addresses such as had become converts to his ministry, as his joy, his glory, his *crown* of rejoicing. While the doctrine which Paul preached was the "incorruptible word of God" the the fruits were of the same pure and incorrupt nature.

2 Cor. v, 8, 9, verses teach, in the opinion of S. R. S. the doctrine of future punishment.—The question proposed for solution is, "why should Paul labor to be accepted of God, whether present or absent, if there was no danger of *not* being accepted?" Paul was engaged in a great work and in reference to *this* he wished to prove himself "acceptable" or more literally *well pleasing* to God. Dr. Clarke has this comment—"That we may be accepted of him, means *be pleasing* to him. Through the love we have to God, we study and labor to please him." The Apostle seems to have had a single eye to the duties of his high vocation and whether it pleased God to continue him in the flesh, or to take him to himself, whether he were absent from the body or present with the Lord he was desirous that his work should be approved and himself well pleasing in the sight of God. If the doctrine of future punishment is involved in these passages, I cannot discover it. C. F. L. F.

### OBITUARY OF T. SEYMOUR, ESQ.

Thaddeus Seymour, son of Mr. Samuel Seymour, was born in the town of New-Canaan, at that time a part of Norwalk, Ct. on the 4th of June 1776. Here he spent the period of his minority engaged in mechanical labors with his father, and enjoying such advantages for education as that part of the country then afforded. At the age of 21 years, he left the paternal roof and entered into the business of juvenile instruction, which he prosecuted with success for more than 20 years—16 or 17 of which were employed in the city of New-York. After having relinquished this laborious and, in many respects, unpleasant avocation, he was, in connexion with his brother Lewis Seymour, engaged for several years in the Hard Ware business from which they retired but two or three years since.

The death of Mr. Seymour was sudden and unexpected, and occurred under circumstances strongly calculated to teach us our frailty and the extremely feeble tenure we have upon human life. Passing through East Broadway in an open carriage, he was met, and his carriage struck, by a barouche, by which he was thrown from his seat and fell upon the pavement. He was immediately taken up, and altho' still alive, was in a state of utter insensibility from fractures of the skull. He received all the aid which medical attention and skill could afford. But alas! "the silver cord was loosed, and the golden bowl was broken." He survived the fatal accident, which has thrown a gloom over a large circle of friends, but two hours, and expired, without the slightest indication of returning consciousness, on the 3d inst. in the 59th year of his age.

In the death of Mr. Seymour community sustains a serious loss. He was emphatically a worthy citizen and a valuable man. Few men so extensively known, are yet so generally, I might say, so universally, respected. In 1824 he held a seat in the Common Council of the city, and I have no doubt performed the functions of his office to the satisfaction of his constituents. But if I understood his character, he was but indifferently qualified for a political life. He had nothing of the finesse which, I regret to say, is too generally necessary for political success. Throughout his life he was upright and conscientious, and his integrity no one ever questioned. Indeed against his character the tongue of slander had never lisped an accusation.

Perhaps he was remarkable for the uniform and equable temper of his mind. He seemed never to suffer himself to be elated or depressed by the changing scenes of this inconstant world. He was always calm and self-possessed, and won the respect of his fellow men alike by his uniform mildness and sterling integrity.

There was something singular in the partnership, rather the *community*, to which I have before alluded as existing between Mr. Seymour and his brother. Since 1808, or for more than 30 years, they had been engaged together in business, and during that time, have seldom been separated even for a month. For the last 27 years, or since 1808, no accounts whatever have existed between them, but their interests have been wholly in common! One needs to have been but partially acquainted with them to be satisfied that they lived as brethren should ever live, in the utmost harmony and love. I have been told by one who has had the best opportunities of observing their mutual affection, that he never knew one of them to enter the shop, where they formerly conducted business, and which they continued to frequent, without immediately inquiring for his brother, did he chance to be absent. Such instances of fraternal attachment are rare, but extremely interesting and well worthy of remark. The case before us calls to mind that touching description given us by David: "Saul and Jonathan were lovely and pleasant in their lives"—God grant that we may not have it to add—"and in their deaths they were not divided."

Mr. Seymour was by nature, I should judge, strongly inclined to religion, although he never indulged in any sallies of heated zeal and fanaticism. He was indeed truly religious, but his religion was of the quiet, and unostentatious character. His parents were members of the Congregational Church, which fifty years ago professed the strictest form of Calvinism. But it does not appear that he ever embraced the Calvinistic doctrines. After settling in New-York, he became a constant attendant upon the services of the Episcopal Church. He was never a regular member however, although he officiated as Clerk for many years in St. Stephen's Church, both under the Rectorship of Dr. Moore and Dr. Feltus. He always participated in the communion services of the Church, and was supposed even by his brother, and generally by others, to be a member in full fellowship. After relinquishing the Clerkship in St. Stephen's, he became attached to Zion's Church, where he was a regular attendant both at service and communion, and of which he was a Vestryman for several years. On his return from the South, some six years ago, where he had spent a season for the benefit of his health, he again became a worshipper in St. Stephen's, where he remained until he united himself with the Second Universalist Society in the spring of 1834. On the re-organization of this Society at that time he was elected Treasurer, an office which he filled till the period of his death. He became a member of the Church connected with this Society in June 1834.

It appears that Mr. Seymour was never a firm believer in the awful doctrine of endless misery, and never subscribed to it in any form. Whether this will account for his not uniting in full with the Episcopal Church with which he was so long attached the reader must judge.

The loss which the Second Universalist Church and Society sustains in the death of this man is indeed severe. He had become strongly attached to them, and felt a deep interest in their welfare. The doctrines of Universalism harmoninzed well with his best and holiest feelings. His age, his gravity, his candor, his well known integrity, his sound and discriminating judgment, indeed his whole character rendered him exceedingly valuable to us. While such men as Mr. Seymour constitute the pillars of a religious society, it need fear nothing from the attacks of its enemies. Their lives are standing proofs, stronger and more convincing than a hundred arguments, of the falsity of every accusation against the influence of its doctrines, and its moral character.

We mourn the loss of this friend and brother. He was an eminent example of many virtues. His life displayed true christian humility, gentleness and forbearance. He was sincere, pious, and a lover of the truth as it is in Jesus. While we mourn, however, we cannot sorrow as those who have no hope. We know in whom he believed, and in whom we also believe, and feel an assurance that what is our temporary loss is his gain. It is a Father's hand that has removed him from us, and that hand was guided by divine wisdom and love. We cannot *see* how this dispensation shall be made subservient to his and our good, but "we walk by *faith*, not by *sight*." Hereafter we shall see as we are seen and know also as we are known. Like Abel, our brother "being dead yet speaketh." We have his testimony to "the faith once delivered to the saints." We have his life and example bequeathed us for our imitation. We believe that being absent from the body he is present with the Lord, and having laid aside mortality he now enjoys infinitely closer communion with the Father of spirits and with his son Jesus Christ, whom having not seen on earth he loved, and in whom believing he rejoiced with joy unspeakable and full of glory.

May the grace of Almighty God sanctify this dispensation of his providence to the wide circle of relatives and friends now called to mourn, and may the Church and Society of which our deceased brother was at once a support and ornament share in the divine consolation. S.

### Died,

In New-York, on Saturday last, very suddenly, THEODORE, infant son of Mr. Thomas Robertson.

### Religious Notices.

Br. Hitchcock will preach in Newark the 2d Sabbath in March, and at Rahway on the 3d Sabbath.

Br. Asher Moore will preach in Westerly R. I. the *first* Sabbath—in New London, Conn. the *second* and *fourth* Sabbaths, and in Norwich, Conn. the *third* Sabbath in each month, until further notice, commencing on the first Sabbath in Nov.

Br. Bolkely will preach at Annsville, or Peekskill, 1st Sundry; in Milton the 3d Sunday, and in Collaburgh and Sing Sing, the 4th Sunday in each month for the year ensuing.

**THE TRIUMPH OF TRUTH,**

Inserted in No. 10, this Vol. for sale at this office in pamphlet form.

### THE DEAD GLADIATOR.

"What! who would separate the father from the son?"—and Medon clasped the body tightly in his arms, and covered it with passionate kisses.—"Go!" said he, lifting up his face for one moment, "go! we must be alone."—*Last Days of Pompeii.*

'Twas a dark cell, and ghastly streamed the half extinguished lamp
Upon the black, uncovered walls, and the floor with blood made damp;
And ever as the fitful flame an instant's radiance gave,
A father's arms were seen to clasp his young, his fated brave.

No smile was on the sleeper's lip—no beauty in his eye;
But locks of clustering gold shone down his forehead pale and high:
And a velvet softness lingered yet upon the youthful cheek,
And grace was in the folded hands—but the tongue refused to speak.

"He is not dead! it cannot be!"—murmured a deep low tone,
Like the haunting voice of midnight winds 'mid sepulchres of stone:
"He is not dead! his heart yet beats—oh beautiful! to thee
Life's morning flowers will yet unfold—bright days thou yet shalt see.

"He is not dead! did not these eyes behold his stately form
Towering amid those savage men, like the proud oak in the storm:
'Twas Love that gave him strength and pride with iron frames to cope—
Gold for a father's freedom made the Gladiator's hope.

"Dead? no! he sleeps! 'tis but a cloud which veils the weary sun,
'Twill pass, and brighter rays will dart when the mystic spell is done:
Awake! my Lydon, hear'st thou not? thy father calls thee now:
Awake! I cannot kiss away the cold dew from thy brow.

"Thou answerest not—ah, now I know thy sun hath lost its beams—
The hand of Death hath frozen up thy young life's gushing streams:
Thy love hath murdered thee, poor boy—my crushed, my blighted flower:
Ages of slavery! what were ye to this o'erwhelming hour?

"Away! intruders—would ye part the father and his child?
Away—for scenes of other years press mournfully and wild:
Leave us alone! the dying hath communion with the dead,
And visions of unearthly hue are o'er our spirits shed."

Faint grew each word, and fainter still came the last whispered prayer,
Which gave a crushed but trusting soul into a Savior's care;
And the bowed head with its silver locks 'mid the heart's red streams were pressed,
On the bosom of his youthful son had the mourner found his rest.

J. H. K.

Sheshequin, Pa. Jan. 1835. *New-Yorker.*

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[The following thrilling sketch of a Prairie on fire, is extracted from an article which originally appeared in the Commercial Advertiser. The description is not probably, high colored. Indeed, we suppose it would be difficult to exaggerate the grand, but at the same time awful scene.]

### A PRAIRIE ON FIRE.

"Well, then, you have seen the Prairie on fire?" "Yes." "You have seen the fire on the mountains, and seen it feebly creeping over the grassy hills of the north, where the toad and the timid snail are pacing from its approach—all this you have seen, and who has not? But who has seen the livid lightnings, and heard the rolling thunder which sweeps over the deep-clad prairies of the west? Who has dashed on his wild horse through an ocean of grass, with the raging tempest at his back, rolling over the land its swelling waves of liquid fire?" "What!" —"Aye even so." Ask the red savage of the wilds what is awful and sublime. Ask him where the Great Spirit has mixed up all the elements of death, and if he does not blow them over the land in a storm of fire? Ask him what foe he has met that regarded not his frightening yell, or his sinewy bow? Ask these lords of the land who vauntingly challenge the thunder and lightning of Heaven, whether there is not one foe that travels over the land, too swift for their feet, and too mighty for their strength—at whose approach their stout hearts sicken, and their strong armed courage withers to nothing.

* * * *

I said to my companions, as we were about to descend from the towering bluffs into the prairie—"we will take that buffalo trail, where the travelling herds have slashed down the high grass, and making for that blue point, rising, as you can discern, above this ocean of grass; a good day's work will bring us over this vast meadow before sun-set." We entered the trail, and slowly progressed on our way, being obliged to follow the winding paths of the buffalo, for the grass was higher than the backs of our horses. We followed the path of our Indian guide, and busily traced him until the mid-day sun had brought us to the ground, and our refreshments spread before us. He partook of them not, but stood like a statue, while his black eye in sullen silence swept the horizon round, and then with a deep drawn sigh, he gracefully sunk to the earth, and lay with his face to the ground. Our buffalo tongues, our pemican and marrow fat were spread before us, and we were in the full enjoyment of these dainties of the Western World, when, quicker than the frightened Elk, our Indian friend sprang upon his feet. His eye skimmed again slowly over the prairie's surface, and he laid himself as before upon his face.

* * * *

*Red Thunder* was on his feet!—his long arm was stretched over the grass, and his blazing eye-balls starting from their sockets!—White man, (said he,) see ye that small cloud lifting itself from the prairie? he rises!—the hoofs of our horses have waked him. *Fire Spirit* is awake—this wind is from his nostrils, and his face is this way!—no more—but his swift horse darted under him, and he gracefully slid over the waving grass as it was bent by the wind. Our viands were left, and we were swift on his trail. The extraordinary leaps of his wild horse, occasionally raised his red shoulders to view, and he sunk again in the waving billows of grass. The tremulous wind was hurrying by us fast, and on it was born the agitated wing of the soaring eagle, his neck was stretched for the towering bluff, and the thrilling screams of his voice told the secret that was behind him. Our horses were swift, and we struggled hard, yet hope was feeble, for the bluff was yet *blue*, and nature nearly exhausted—the sunshine was dying, and a cool shadow advancing over the plain—not daring to look back, we strained every nerve—the roar of a distant cataract seemed gradually advancing on us—the winds increased, and now the howling tempest was maddening behind us—the swift-winged beetle and heath hens instinctively drew their straight lines over our heads. The fleet bounding antelope passed us also—and the still swifter long-legged hare, who leaves but a shadow as he flies! Here was no time for thought—but I recollect the heaven's were overcast—the distant thunder was heard, the lightning's glare was reddening the scene—and the smell that came on the winds struck terror to my soul.

The piercing yell of my savage guide at this moment came back upon the winds; his robe was seen waving in the air, and his foaming horse leaping up the towering bluff. Our breath and our sinews, in the last struggle for life, were just enough to bring us to the summit.—We had risen from a sea of fire. Great God! I exclaimed, how sublime to gaze into that valley, where the elements of nature are so strangely convulsed! Ask not the poet or painter how it looked, for they can tell you not; but ask the native savage, and watch the electric twinge of his manly nerves and muscles, as he pronounces the lengthened "hush——sh"—his hand on his mouth, and his glaring eye-balls looking you to the very soul.

I beheld beneath me an immense cloud of black smoke which extended from one extremity of this vast plain to the other, and seemed majestically to roll over its surface in a bed of liquid fire—and above this mighty desolation, as it rolled along, the whitened smoke pale with terror, was streaming and rising up in magnificent cliffs to heaven!

I stood secure, but tremblingly, and heard the maddening wind which hurled this monster o'er the land. I heard the roaring thunder, and saw its thousand lightnings flash, and then I saw behind, the black and smoking desolation of this storm of fire!

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### FILIAL PIETY.

We read in the Holy Writ that, when the patriarch Jacob was afflicted, "all his sons and all his daughters rose up to comfort him." Yes, guilty as those sons were in the matter of Joseph, they continued to cherish the exalted sentiment of filial piety, and thus found not only relief from that guilt, but salvation for themselves and for all near and dear to them.

We love, says some writer, but not enough, the gentle and devoted being who bare us—on whose bosom rested our heads in feeble infancy, and who, with prayers and tears, has watched over us for many a sleepless night. We love, but not enough, the father who for our sakes, has breasted the storms of life, and passed through toils and ills innumerable. "Art thou a son, or a daughter? Be grateful to thy father for he gave thee life; and to thy mother for she sustained thee. Piety in a child is sweeter than the incense of Persia, yea, more delicious than odors wafted by western gales, from a field of Arabian spices. Hear the words of thy father, for they are spoken for thy good; give ear to the admonitions of thy mother, for they proceed from her tenderest love. Honor their grey hairs and support them in the evening of their life; and thine own children, in reverence of thy example, shall repay thy piety with filial love and duty."

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P. P.

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